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the *command of himself*. Having this, the youth can safely be left to select his own avocation. Our national idea and the interests of humanity alike protest against a one-sided education that shall predestine the youth to some special art or trade. Compared with any of these general studies here laid down, a special branch would be an impertinence and a stumbling-block, having its presuppositions in some one of the studies for which it would be substituted.

The youth must be trained to the use of books and initiated into the technics of the various branches, and, this accomplished, his elementary or school education is done and he may graduate. Surrounded by the modern appliances created through the art of printing, his whole life will be a continual university training.

THE PRACTICAL EFFECTS OF MODERN PHILOSOPHY.

An extract from the preface to the first edition of Herr von Schelling's treatise : *On the Ego as the principle of Philosophy, or on the Unconditioned in Human Knowledge.* (Published in 1795.)

Translated by CHAS. L. BERNAYS.

It is rather unbecoming in philosophy to corrupt one's judgment concerning principles by previously enumerating its results, or, in general, to submit the principles of any philosophy to a measurement by the standard of the material interests of common life. Inasmuch, however, as a well-meaning person may with good intentions ask the question, what the real effects of principles could possibly be, which are enunciated as perfectly new, and whether they are destined to remain the exclusive property of the school, or to be introduced into life,—one may in all propriety answer his questions, provided that in so doing he does not mean to determine in advance the judgment of others on the principles themselves. A philosophy based upon the essence of man cannot lead to mere dead formulas—which are so many prisons to the human mind—or to a mere philosophical puzzle whereby given concepts are reduced to higher ones and the living works of the human mind buried in a dead faculty; but it is destined—to use the words of Jacobi—to reveal and unveil existence. Its essence is spirit, not a mere formula or a letter, and its

highest object is not a laborious combination of concepts, but only that which is immediately present to itself in men. Its purpose is not a mere reform in sciences, but a total revolution in the domain of philosophy. It is the second revolution which occurred in its domain. The first one happened when the knowledge of external objects was set up as the essence of all science. From that time to the second revolution change was not a change of the principles themselves, but it consisted only in a progress from one object to another; and inasmuch as it was indifferent—not to the school, but to mankind—what object absorbed its attention, the progress from one object to another could not be considered progress of the human mind. If, therefore, any philosophy can be expected to exercise a real influence upon human life, this may be expected solely of the new philosophy, which is possible only by a total revolution of principles.

It is a daring attempt of Reason to emancipate mankind and deliver it from the terrors of the objective world; but the attempt cannot fail, because man grows in the same proportion as he learns himself and his power. Give to man the consciousness of what he is, and he will soon learn to be what he ought to be. Give him theoretical self-respect, and the practical self-respect will soon follow. It is a vain hope to expect great progress on the part of men out of mere good will; for to become better he must already previously have been good: the revolution in man, therefore, ought to originate in the consciousness of his nature; he must be theoretically good before he can become so practically, and the knowledge that the essence of man consists only in unity and through unity is the safest preparation for a mode of living in harmony with one's own self. For a man who arrives at this conviction will also see that unity of volition and action should be just as natural and necessary to himself as the preservation of his existence. This ought to be the aim of man, that unity of volition and action become as natural to him as the mechanism of his body and the unity of his consciousness.

To a philosophy which sets up the assertion as its first principle, that the essence of man consists only in absolute liberty; that men are not things, nor chattels; and that, according to their essential being, they can never become objects—one should indeed promise little progress in an enervated epoch

like ours, which shudders at the sight of any peculiarly human power that is called into activity and which already attempted to lower the tone of the first great product of that philosophy, which seemed to treat the ruling spirit of the age with favor, to bring back philosophy to the old traditional submission, to the rule of objective truth, or at least to the humiliating confession, that its limits (the limits of objective truth) were not the effects of absolute freedom, but the mere consequences of the acknowledged weakness of the human mind, and the limitedness of man's faculties of knowing. But philosophy might be accused of timidity, if it had not hoped to indicate a new road to the human mind upon the new great march which it has just begun, to infuse courage and energy into the broken and contrite spirits, and to revive the exhausted forces; to shake the slaves of objective truth by intimations of liberty, and to teach those who are consistent only in their inconsistency, that they can only be saved by the unity of their actions and by a strict adherence to their principles.

It is difficult not to become enthusiastic in thinking the great thought, that just as all sciences, not excepting even the empirical ones, converge to a point of complete unity, so humanity also will realize the principle of unity which from the commencement has lain at the basis of history as the regulative principle, as a constitutive law; that just as all the rays of human knowledge and the experience of many centuries finally converge to one focus of truth, and realize the idea that all the various sciences in the end must become one—an idea that has hovered before many great minds—that the various right and wrong ways of the human race also may finally unite in one point, on which it may collect itself, and, as it were one complete person, obey the law of liberty. Even though this epoch be ever so remote, though even a haughty smile be excited by our hopes upon the progress of mankind, the great problem of at least preparing for this epoch, by their combined labors toward the perfection of sciences, is reserved to those to whom these hopes are not mere folly. For any idea must previously become realized within the domain of science before it realizes itself in history. Never can mankind become a unity before their knowledge becomes a unit also.